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WEEKLY REVIEW.

—The Rev. W. Miller of the Free Church Mission, Madras, is well known for his ardent devotion to the work of giving a high Christian education to the Natives of India, and for his great abilities as a teacher. To show what a high position the Institution under his care has attained to, it is enough to mention that the Church Missionary Society now sends to the Free Church Institute those students from their different High Schools in the Mofussil who wish to complete their education in Madras. The College department of this Institution had 78 pupils in 1873, 112 in 1874 and has now 139. The students in this department paid in fees last year Rs. 3,400, about Rs. 30 each per annum. The receipts from fees are only about one fifth of the expense, but they are gradually rising. In December last 38 students passed the Matriculation examination, and 24 the F.E.A.

—The Rev. Mr. Fordyce, of the Anglo-Indian Union, has returned to India. He arrived in Calcutta last week. The Rev. Mr. Sholto Douglas is expected in Bombay on Monday, and will commence the week of Mission services in the Girgaum church on the same evening. The Rev. Mr. Sheldon, of the C. M. S., Kurrachee, left with his family for Europe on Monday last. The Rev Mr. Shirt is in charge of the Mission at Kurrachee. We have the pleasure to announce the arrival of a new missionary for the Free Church Mission in Bombay, the Rev. Mr. McKichen. We congratulate the Free Church Mission on this accession. We understand that the Rev. Mr. Hawkins, of the London Society's Belgaum Mission, the Rev. Mr. Wilder of Kolapore, and the Rev. Mr. Ross, Chaplain of the Established Church of Scotland in Poona, are about to leave. The Rev. Mr. Beynon of Belgaum, who has been 50 years in the mission field, paid us a visit in Bombay the other day. He is much better than he was a year or two ago. He has returned to Belgaum. He celebrates this month his golden wedding. Is there at the present time, in any part of India, any other example of a missionary and his wife who have been permitted to fulfil their half century here? We think not.

—The enterprize of our local contemporaries has been wonderfully stimulated by the Baroda investigation. It has been no unusual thing to see two columns devoted to telegraphic intelligence. As there is no night-train from Baroda, the reports of each day have been printed on the spot, and the printed sheets forwarded by next morning's train. So profound is the interest which the public take in the trial of one, who, whatever the accident of his position, has never commanded respect since he was transferred from a prison to a throne. In the sight of God, and in the estimation of all the inhabitants of heaven, the salvation of a sinner is of greater moment. There is joy in the presence of the angels of God over one sinner that repenteth, but very great indifference among men even when thousands are pressing into the kingdom. We have not yet reached the time when the telegraphic wires can condescend to send round the world the news of the overthrow of Satan's power in the hearts of men. But the telegraph has, we verily believe, been given to man for this special pupose, and we anxiously wait to see its extension to all lands. Is not the cable that is to connect Southern Africa with Aden to be soon laid?

—Lieut. Crompton has been fined Rs. 20 for giving the blow that caused the death of a Native. The man, we suppose, had no business to die. It seems to us that if guilty at all, the gentleman's offence must have been more serious than this sentence would make it. We do not suppose that the gentleman intended to kill the Native; still, we are responsible for violence that *may possibly* have more serious results than we anticipated.

—The Court of Enquiry upon the loss of the *Cospatrick*, with 476 souls on board, think there is reason to believe that the disaster was due to the love of drink.

"There was a communication practicable between the fore-peak, where the coals lay, and the fore-hole, by removing two of the upper bulkhead planks; and bearing this in mind, as well as the spot where the fire first broke out, and the rapidity with which it spread, the Court of Inquiry believes that certain of the crew or passengers on that fatal night were marauding for drink or plunder down below, and made their way into the fore-hold through the shifting planks; and that a match, or candle, or lamp wick was dropped amid the rubbish and dunnage, which set in flames the higly-combustible goods lying there. To such an evil act on the part of some person or persons unknown, the Report attributes the calamity, rejecting the theory of spontaneous combustion, and also that which regarded the boatswain's locker as the place where the flames originated."

This 'marauding below for liquor' is very common on beard of ship. When the writer of this came out to India, a package containing wines, brandy, etc. had been placed among his baggage by a kind but not wise friend. One of the passengers being ill, the box was sought, and it then appeared that the sailors had already made their way to it. The writer concluded that the best disposition to make of the package was to have it flung overboard, and at his request this was done.

—The *Indian Statesman* has found in the Annals of Ancient Rome a trial presenting some points of resemblance with the Baroda investigation. It is the case in which Deiotarus, King of Galatia, was accused of having designed to take the life of Julius Cæsar when the latter was a guest in his palace. Cicero was the advocate for the defence, and Cæsar was himself the judge. Before a sentence was pronounced, Cæsar himself fell by the hand of Brutus.

—Good Friday occurs next week. It is a general holiday. It is proposed to hold on that occasion an All-day Meeting (from 10 A. M. to 4 P. M.) in Falkland Road Hall. Ministers of different denominations will, it is hoped, take part. Topics will be such as are suggested by the 67th Psalm. A Bible reading will occupy one of the hours.

—H. E. the Viceroy entered Delhi on Wednesday There was an elephant procession, 'a magnificent mass of spectators,' and many Native rajahs with their troops were there.

—The *Indu Prakash* recently called upon Sir Dinkur Rao to remember that he was a Brahmin. How this was to help him to fulfil the duties undertaken as a member of the Commission is not very obvious. A writer in the *Dnyanodaya* explains it by a reference to the privileges of Brahmins as set forth in Hindoo books. Munoo lays down this principle of action: "When the result of true testimony would be loss of life to Shoodra, Vaishya, or Kshatriya, the false testimony is better than true."

—We acknowledge receipt of the Seventh Report of the Bombay Medical Missionary Society. As we have already mentioned, this Report indicates a gratifying progresst The Superintendent is one in whom all tha know him have entire confidence, and it is matter of great thankfulness that one so entirely competent is in charge of the work. The Report gives interesting details of the work. The number of dispensary patients was 4468, about 1000 more than in 1873. The Hindoos numbered 3317. Since this Report the Mission has been removed to new premises, every way preferable to the former. An excellent opportunity is offered the different Missions in Western India, of getting some of their converts instructed in the treatment of diseases, so as to be helpful in rural districts where medical attendance is not to be had.

—The investigation at Baroda has terminated, and the members of the Commission have departed to their several localities. Whether they will make a joint report to Government, or each one submit his own statement of convictions, we know not. One thing of some importance, though not contemplated, has been secured; the way in which certain educated Natives, who think they may look to Government for high appointments, stand really affected towards the Government, has been made manifest. Men, who profess to be versed in Western science, have made it abundantly evident that they would prefer the greatest tyranny of a Native prince to the greatest freedom of English rule. Providence is kinder to them than they would be to themselves.

—We acknowledge receipt of the Report of the Bareilly Theological Seminary. This school originated in the liberality of one of the missionaries of the Methodist Episcopal Church in N. India, Rev. D. W. Thomas, who gave the land and buildings and Rs. 20,000 for endowment, and has secured the endowment of 32 scholarships in America ($ 1,000 each). The course of study is very thorough and well fitted to give the student all needed competency (that man can give) for the work of preaching to the people of this country, and for the pastoral care of churches. The Seminary is again under the care of Rev. D. W. Thomas, recently returned from America, assisted by Rev. Dr. Waugh, Professor, and Rev J. Thomas, teacher. Students from any mission are received. There are now about 40 students.

One of the witnesses in connection with the Baroda investigation, a servant of the Residency, acknowledged that he was bound to fidelity by the strongest motives, and accounted for the strange fact of his treachery, as Natives commonly do, by attributing it to his *fate*. He was predestinated to do the abominable deed, and so, of course, was helpless. One can easily see how this doctrine of fate enables a man to overcome his lingering scruples when tempted to do some wicked thing. The people of this country believe in foreordination, and men who have been guilty of the most shocking crimes, stare at you when you speak condemningly of them, wondering you do not know that they were fated so to act and could not help it. If with regard to their own actions they hold this doctrine, much more may we expect them to throw off responsibility in the presence of some calamity affecting others. If God sent the calamity why should I seek to relieve it? The *Lucknow Witness*, speaking of the recent great mortality by famine in Asia Minor, says:.

"One wealthy old villain is reported as saying, when urged to help the dying out of his abundance, 'Let me not be found fighting against God. If He has willed these people to be saved, they will be saved; but if he has willed that they should die of hunger, money will be wasted which is expended on them.' Nearly all the people seem to have been inoculated with this abominable doctrine. Have we not a suggestive and striking illustration in these two famines of the difference in public sentiment produced by the prevalence of the Christian and the Mahomedan religions? The Fatherhood of God, the brotherhood of man,—how little is known of these things in any but Christian lands."

Could any thing more strikingly illustrate the moral obliquity that prevails where the true God is unknown? Sin is rebellion, disloyalty, the violation of God's command; yet men have the audacity to attribute it to God himself, investing God with the evil of their own nature, and denying his holiness, justice and truth. At the same time they take great complacency in their own acts and words which they believe virtuous; foreordination here has no place. Christianity teaches that calamities are indeed from God, intended, like his mercies, to lead men to repentance; but the command to sympathize with and relieve the afflicted is never suspended.

There never was a time of greater religious interest in England than the present. Not that all rejoice in the work. The one thing that many men demand of God and of the servants of God, is to be let alone. This is the case with rebels generally. The laws of modern Society are very positive, and anything like demonstration in religion is considered most reprehensible. A man may think what he likes regarding his own relations to God, but he must let his neighbours alone. The 'let alone' theory is confined to religion; in nothing else is it demanded; if there are oil wells, or gold nuggets or diamonds, or cinchona trees or caoutchac or any other good thing any where, it must not be kept secret; others must have a chance. No man will say that even in the most favoured places of Christendom there is too much love, joy, peace, self-denial, that more of the power of God is available for the overcoming of evil than is needed: this being the case, why should not men entertain the idea that there is possibly something in the way of religious experience beyond what they have attained to? Looking at men as we find them, even in Christian churches, there is evidently some grievous lack. The newspapers have of late years dwelt very much on the want of power in connection with the preaching of the Gospel; one would think they would be all agog to know about men whose preaching is, confessedly, attended with mighty power; it is not the case, however. We are told that in Liverpool; while the erection of Victoria Hall was going on, there was no end to the derision of the on-lookers. To what purpose is this waste? £3,500 for a temporary structure to hold 10,000 people, to be taken down when Moody and Sankey have left! Who are Moody and Sankey that they should require such a building? They called it 'Moody's folly'; and predicted that he would speak to a beggarly account of empty benches. But the only difficulty about the Hall now is that it is too small for the numbers that wish to attend. At the mid-day prayer-meeting there are 6,000 present; as many at the afternoon Bible lecture; 10,000 at the evening meeting, with sometimes an overflow that fills the next largest building. At the noon prayer-meeting, many Liverpool merchants and business men attend; and it is stated that at this time 'Change is half deserted. Many clergymen and ministers of various denominations are associating themselves with the work. Here is an account of one day's work, Sunday, February 14, by Mr. Nash, Sec. Y. M. C. A.

Over 5000 attended the eight o'clock meeting for "Christian workers" this morning. Mr. Moody, with tears, implored the Lord's people to make the best use of their talents, to look on the bright side of things, never to be discouraged, whatever the difficulties might be, but to be filled with enthusiasm for the Lord and his blessed work. His illustrations were of the most touching description, the audience again and again being moved to tears. Mr. Moody himself (especially when engaging in prayer at the close) was visibly affected, and was several times scarcely able to proceed. His addressed will not soon be forgotten. God grant it never may be!

At eleven o'clock, "a meeting for those who attend no place of worship" gathered fully 3000 persons, chiefly young men. Mr. Moody's address was a powerful and touching appeal—full of love and tenderness—for decision for Christ. At its close, upon the relation of an anecdote regarding a dying "prodigal son," every head was bowed, the vast audience being moved to tears. Upon the conclusion of the meeting, 243 persons immediately followed Mr. Moody into the inquiry room; of these only 31 were females. Christians and inquirers were all alike in tears, with hearts so full as to be scarcely able to speak one to the other. An adequate description of the meeting is simply impossible; it was "the Lord's work, and marvellous in our eyes." Nearly every one in the after-meeting professed to find peace. One poor working-man came up to the writer and gave a sovereign (his savings) as a thank-offering to the Lord for salvation found. Of those anxious to be saved, and who went away happy, several were clerks in offices, two were Unitarians, quite a number were carters, riggers, and the like, while not a few spoke of the drink as being their besetting sin.

At three o'clock a meeting for females only was held in the large hall, which was crowded to excess. At the close of the meeting, and in response to an invitation from Mr. Moody, upwards of 500 females, young and old, rose to their feet, professing by so doing their anxiety to be saved.

While Mr. Moody was addressing the females in Victoria Hall, a meeting for young men was held in the large St. James's Hall, or Theatre, which was crowded out. Addresses were delivered by Rev. Thomas Macpherson, M.A., and Rev. W. H. M. H. Aitken, M.A. Hundreds were turned away, and a second or overflow meeting was held in Byrom Hall, Byrom-street, addressed by Messrs. C. E. Dixon, R. J. Glasgow, and A. Matthews.

During the time Mr. Moody was speaking to the females, large crowds remained outside the building, and these were addressed by Mr. D. M. Drysdale.

Before seven o'clock the evening meeting was crowded to excess by men; upwards of 11,000, young men and old, were packed within the building, while thousands remained outside, unable to obtain admission. Mr. Moody's address was very powerful and seemed to produce a marked effect. At the close of the meeting over 500 men remained behind, anxious about their souls.

A crowded meeting of "females only" was held in St. James's Hall, while the meeting for men was being held in Victoria Hall; the speakers were Messrs. Drummond, Drysdale, and Baxter.

Would the Lord's people generally join in praising God for what He has already accomplished in this "black spot on the Mersey," and pray that we may see far "greater things than these"? The Lord increase our faith.

Mr. Henry Varley continues to be much used of the Lord in Canada. In Brantford hundreds have received Christ. One evening 90 stood up in token of their anxiety to be saved; the next night, 99. Many ministers unite. Mr. Varley concludes a letter to the *Christian* thus:

"I am not one whit surprised. I know how many thousands are constantly praying for me. And when I remember the Oxford Conference, and how hundreds of the most devoted of the Lord's children carried me to the throne of grace, in no presumptuous spirit did I say 10,000 souls for Christ during my stay on this side the Atlantic. There is surely a spiritual counterpart to the great wholesale houses in the commercial world. Some of us must get into the wholesale trade if great results are to be seen. The Lord is with us. Let us not limit the Holy One by our unbelief, nor doubt his presence when we speak his word, nor occupy our audience with other than Himself, and have more regard to his operation and power than to the people's reception or opposition. Brethren, pray for us.

Mr. E. P. Hammond is preaching in California and many are turning to the Lord.

SUNDAY SCHOOL WORK.

[The following Essay was, upon brief notice, proposed and presented by a young lady of the Sunday School Normal Class of the Madras Methodist Church, March 13th, 1875, as a portion of the programme of the hour, the assigned theme being, "Characteristics of successful Sunday School teaching."—*Recorder*]

Successful teaching depends upon the aptitude which the teacher possesses to the undertaking of such an important office. We can speak now of but a portion of the desired characteristics. The teacher should possess the virtue of patience, combined with a mild but firm spirit, doing all things in an orderly manner, since 'order is heaven's first law.' "Let all things be done decently and in order," not with coercive force, but rather should kindness woo the scholar toward the favourable termination, for God is holy, just and kind, and

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we should seek to be like Him. Also the teacher's manner must draw on the feelings of the class of students, that they will grow step by step to reflect the teacher in all their relations to others.

This cannot be accomplished unless the teacher is aided by Divine light helping in all her deliberations, and this can be obtained by a close application to the study of God's word and by prayer, for "without Me ye can do nothing."

Punctuality being one of the chief graces needed, and patience and perseverance the grand subsidiary aid in the work undertaken, she will take her scholars along with her, which must result in a success beyond even the best expectations.

Scholars thus trained cannot but reflect, by the amount of spiritual and moral tuition which they have had, the character of their painstaking teacher, which will ultimately redound to the praise of the teacher and the taught—even as a painter can depict life on his canvas, the sculptor can cut forms of symmetry and grace from marble, or the architect can rear a cathedral, and thus set forth the masterly hand or pencil which had finished such representations Thus also can the minds of scholars be moulded, beginning with the simplest and most elementary portion in their studies, until they can rise to the finished sphere or standpoint of their teacher in intelligence, patience, perseverance and kindness, so as to take her place, and ther by prove how successfully they have been taught by one whose amiability, Christian love, and fortitude had carried the youths under her care to a preparation now in their turn to teach others who may come under their influence, giving God the glory.—E. L.

The Bombay Guardian.

SATURDAY, MARCH 20, 1875.

THE EASY YOKE.

"My yoke is easy, my burden is light." Jesus does not mean that his yoke is comparatively easy; that compared with the service of other masters his service is a light one; a yoke might be in itself heavy, yet compared with some other yoke, light. He means what he says, that the yoke is easy; so easy that he that bears it has rest; that surely must be a strangely light load that will allow men to enjoy rest while they carry it; yet such is the burden that the believer bears. "Take my yoke upon you and ye shall find rest." Now if we look for the verification of this in Christian experience, look around us at the common run of Christians, we shall peradventure find something that does not answer to the Master's description. We ask some one about his burden, and hear him pantingly reply: The burden is not so light; if I had broader shoulders and were of better muscle, I suppose I should not feel it so much; but I am very weak, and there are steep hills to climb, and it is sometimes just as much as I can do to get on with my load; in fact I frequently have to stop and get a little breathing space under some tree; if I were a strong person I suppose I should find it light, and that is no doubt what the Master means when he says his burden is light. Nay, my friend, that cannot be the Master's meaning. Christ came to save those that are without strength. Even the apostle Paul says, I was among you in weakness and fear and much trembling. Allow me to ask another question: Are you sure that this burden of yours is Christ's burden, all his and only his? If you do not find rest under it, it cannot be his burden.

What is the burden of Christ? It is that which he requires of the believer. He requires of him to forsake all that he hath, to transfer all to Christ, to sink from the position of proprietor to that of steward, from the place of usurper to that of vassal. One is your Master, even Christ, and his authority extends to all your acts, words and affections. He requires of you to walk as he walked. To be like him, meek and lowly. To be poor in spirit, athirst for righteousness, poor in heart, merciful, patient, forgiving. To be, like your heavenly Father, perfect, governed by God's will, not your own. The standard which Jesus sets before you is one that makes a man look upon himself as a murderer for saying in his heart 'thou fool' to his brother, and as an adulterer for having looked with carnal desire upon a woman. To walk as Christ walked means to love God with all your heart, and your neighbour (Hindoo or Mahomedan) as yourself. This is the burden that Jesus lays upon his people. You are to deny yourself, take up your cross daily and follow him; which implies a daily consent to be regarded and treated as a miserable felon by the world, rather than be deprived of conscious fellowship with Christ. Is this your burden, my brother?

I have given up all dreams of any *such* completeness in my obedience. I should be content if I could make the most distant approach to such service. But even this greatly diminished conception of his requirements, demands my utmost vigilance and endeavour, and yet I more often fail than succeed. If Christ's yoke is easy, then you certainly mistake in supposing that Christ really requires of me this colossal perfection that you describe.

But it is not my description; it is Christ's; and at the end of the very discourse that embodies these requirements, Jesus solemnly says, He that heareth these sayings of mine and doeth them not, is like a man who built his house upon the sand. The apostle John says, If our heart condemn us not then have we confidence towards God, and whatever we ask we receive, because we keep his commandments and do those things that are pleasing in his sight. And again, His commandments are not grievous. Now, my dear friend, I can well understand that you should find your burden a heavy one, overtasking your strength. Who was it that said, I can of mine own self do nothing; there is none good save one, that is, God? Jesus had a perfect humanity, but realized the absolute dependence of all his powers upon God, of whom, through whom and to whom are all things. No man can call Jesus, Lord, save by the Holy Spirit. How can one enter into a strong man's house and spoil his goods, except he first bind the strong man? Sin is the strong man that claims the human heart as his castle. His goods are anger, wrath, pride, covetousness and the like. You attempt to cast out wrath, and sometimes imagine you have done it, but always find it coming back like a bat to its chamber. You attempt by prayer and fasting and the word of God, and good resolutions, to banish pride, but the miserable thing reveals itself again with its deadly wound healed. The strong man is not bound, and never will be till you have reached the point of self-despair. When Jesus says to thee; Forsake all, he means, first and foremost, forsake the idea of thine own goodness, ability, wisdom; forsake altogether and for ever the idea that thou canst cope with sin. Jesus will save you, but he will not help you to save yourself. The strong man is bound when you give up all trust in self, and place all trust in Christ; and he is kept bound while you thus continue to trust. Now if you will only listen to Christ's solemn declaration that without him you can do nothing, and receive him as *your own* personal, all-sufficient, all-loving Saviour, to save you every moment from the evil of that moment, looking upon him as absolutely necessary all the time to your existence, as the air is necessary to your lungs, as the completeness of your self, your life, without whom you are morally dead, then Christ will have an opportunity to show what he can do *in you*. You believe in what he has done for you; you believe in his death, but not in his resurrection; you treat him as though he were in the grave.

The grandest fact in the present state of the Church of Christ is that men are coming to see that the exceeding greatness of Christ's power is available for the subjugation of sin *now*. They see that it was a miserable mistake to try and make the burden of Christ light by lessening. They reduced it to a half, a quarter, a tenth, without finding any alleviation. They see that it does not do to alter the requirements of Jesus by a jot or tittle, but accept them in their totality; but then it is the mighty power of Christ in them that will enable them so to bear it as to be unburdened, to carry the yoke and yet find rest to their souls. Glorious discovery, which thousands are making. Mr. George Pearse, writing from Paris to the *Pathway of Power*, says: "The tide of spiritual blessing is rising here in France, in German and French Switzerland, and in Germany itself. From correspondence with friends in all these countries, I am impressed that the Lord is drawing near to his people, and is going to work in a way that we have never yet seen and in channels of his own choosing." Another writer in the same says:

"Nothing gave perfect rest of soul and confidence towards God, till I had seen the wondrous love of God. Through faith in Christ, victory over sin was given, but there was always the fear lest I should run away from him and lose my happy experience, and at times *I did*; but when it was revealed to me that God loved me with an everlasting love, and that he wanted all my heart and being in return, then the whole aspect of things changed. I gave myself absolutely to him, every power, sensation, longing, so to speak. I cast myself entirely on him and in return accepted all he offered, simply trusted all he said; and ever since it has been like a bridal day, one continued experience of joy and love."

PAUL, THE CHRISTIAN'S PATTERN. II.

To appreciate the character of Paul, and rightly to estimate the grace bestowed upon him, we need to look for a little at Saul of Tarsus.

In one of his letters to Timothy he tells us that he served God from his forefathers with a pure conscience. We infer from this that his parents were zealous Jews, holding the service of God to be of supreme importance, and earnestly desirous that their son should be thoroughly devoted to God and religion. From his earliest years he was taught that God had the highest claim upon his affections and his powers; and he grew up with an ardent aspiration at heart to live thoroughly for God. The lukewarmness

and selfishness that he saw around him aroused his indignation ; and he panted for the hour when he should be able to show in his own person, by an unreserved consecration, what sort of allegiance was really due to Jehovah. He was taken to Jerusalem and placed in the school of Gamaliel ; it was a hard struggle to part with his parents and friends, but it was for the sake of God, and he was enabled to make the sacrifice. At all events, they should never have occasion to regret having given him up to the cause of God ; he would diligently and faithfully pursue his studies, and in due time his parents should have the gratification of seeing him a preacher of righteousness. And we easily imagine him giving himself wholly to his studies, and stedfastly resisting the solicitations of his fellow-students who wished to intermingle recreation with study. Gamaliel was the most famous doctor of the law, the greatest theological teacher of the time. He of course, like other lawyers and scribes, made much of rabbinical teaching, and would not suffer the word of God to be looked at except through the rabbinical interpretation. The Roman yoke was felt to be exceedingly galling because it was the yoke of idolaters ; and he could not conceive of any worthier work for the Messiah when he should appear than to confront the Roman authorities and drive them and their hosts from the land, and give to the Jewish nationality that supremacy that would enable it to fulfil the functions assigned in prophecy. The best doctor of the law was he who most ingeniously explained the prophecies in accordance with the feeling of national pride. The inspired word received in simplicity and loyalty would have combated and expelled the feeling of pride ; unto whom much is given of them is much required ; God had distinguished the Jews from all nations by a special revelation ; but the right understanding of this was dependent upon a principle the very opposite of pride, that of faith ; the just shall live by faith Jewish history was admirably fitted to bring down Jewish pride, showing as it did how persistently unworthy and perverse the Jews had shown themselves under all the favours bestowed on them. But the difficulty of harmonizing the prophecies concerning the Messiah with the national pride, only gave greater scope for rabbinical ingenuity. Saul of Tarsus, in the school of Gamaliel, drank in the theology of the day. From time to time tidings came from the remote province of Galilee of the stir made by the teachings and works of one Jesus of Nazareth. A little before this, there had been a great deal of excitement in Judea because of the preaching of John the Baptizer. Just at that time, the Jews were looking for the Messiah ; there seemed to be a general consent among them that the time for his appearance had come ; and people were musing if John himself should be their Deliverer ; at all events the latter would not long be unrevealed. When John announced that an obscure individual, of a most obscure town in Galilee, was the One whose way he had come to prepare, interest died out ; his mission seemed abortive. It was enough that Jesus should be unknown to the theological schools of Jerusalem, and to the priesthood, the Sanhedrim, the lawyers, scribes, Pharisees of the metropolis ; a mere carpenter of an obscure town, preaching without credentials to fishermen and the like. Paul heard these things and regretted that the stupid people of that benighted province should be so beguiled, but gave little thought to the matter ; he was too much interested in his theological studies. Jesus indeed paid visits to Jerusalem, but which of the rulers believed on him ? Some wonderful works were done by him, doubtless though the aid of Beelzebub ; and it was matter of satisfaction that the rulers had decided to excommunicate every one who believed on him. As this step did not succeed in disabusing the minds of the foolish and ignorant, it was necessary to get him put to death, with two other malefactors. Paul heard of these things, and rejoiced in the belief that now this pestilent heresy was rooted up. But on and after the day of Pentecost it became evident that the delusion was spreading ; not only were disciples rapidly multiplying, and that in Jerusalem, but these disciples were characterized by extraordinary boldness, rejoicing even to suffer for the sake of Jesus, who, they declared, had ascended bodily to heaven after having risen from the dead. It began to dawn upon the mind of Saul that he was to show his devotion to God and to the Jewish faith, by devoting himself, heart and soul, to the extirpation of this Galilean heresy. Subject as they were to the Roman yoke, it was still the consolation of the Jews that they had the temple of God, the Aaronic priesthood, the sacrifices, and the hope of glory ; and this consolation Christians would spoil them of, by making out Jesus to be a Divine Saviour, superseding Moses. It was an awful thing to accuse the priests and leaders of such a stupendous crime as that of having killed the Messiah. Stephen, full of faith and of the Holy Ghost, comes forward very prominently and sets forth with so much enthusiasm and power the claims of Jesus that no man can stand before him. Paul is present when Stephen is arraigned before the Sanhedrim, and his spirit is stirred within him when he hears this unbeliever disparage the Jewish people and represent them as a stiff-necked race, always resisting the grace of God ; and he gladly takes charge of the clothes of those false witnesses who, unable to refute him, stoned Stephen to death. He saw the face of Stephen shining like that of an angel ; saw the seraphic expression with which the martyr looked into the heavens and beheld Jesus in glory ; heard the loving accents with which the dying man prayed for his enemies ; yet so cased was he in the triple armour of pride, prejudice and false devotion, that he only the more vehemently resolved to give his life for the trampling out of this fatal error.

GLEANINGS IN EPHESIANS.

By grace. ii. 5.

In opposition to ' by nature.' 3.

And made us sit together. 6.

The parallelism with i. 20-22 must not be lost sight of. The believer is quickened together with Christ, ascends with him, sits with him in heavenly places. By faith in the crucified and risen Jesus, he participates with him in the mighty power that raises him to the throne. Faith brings to his aid all the power of God, and as Jesus left death behind so the believer leaves sin behind. Rom. vi. 9, 14.

That in the ages to come he might show the exceeding riches of his grace. 7.

The grace of God whereby I obtain spiritual fellowship with Christ and sit down beside him, victorious over sin, smiling at the discomfited prince of the power of the air, more than conqueror as regards things present and things to come, constitutes me an ambassador of God to worlds that shall yet come into existence. The angels that left not their first estate are not able to reveal the grace of God as the redeemed sinner is and shall be. Age shall succeed age, system succeed system, myriads of years shall grow to millions of years, yet shall the story of the gospel not grow old. Thus the manifestation of love made when God give his only begotten to die for the sins of men at the hands of men, is good for all eternity. New Christs will not be needed, for every Christian will be as Christ, reflecting and radiating through all immensity the glory of the grace that centres in the cross. He that is least in the kingdom of God will show forth all the fulness of the Godhead, by showing forth the facts of his redemption. They who cling to the idea of some lurking goodness or strength of their own, are cheating themselves out of this inconceivable height and perpetuity of glory.

By grace are ye saved, through faith ; and that not of yourselves ; the gift of God. 8.

It is of faith that it might be by grace, says the Apostle in Romans. It is of faith on our part, that our salvation may be purely of grace, from first to last a gift. For faith is just the heart's reception. It is the consent of the heart to let Jesus have all the glory of saving us ; it is the heart's acceptance of his death as atoning, and of his life as re-creating. It is the abdication of the throne of our being in his favour. *That not of yourselves :* the word ' that' does not refer to faith ; it is in a different gender ; it refers to the whole clause. No man believes on Christ till the Spirit of God has shown him the folly of self-trust, shown him his absolute need of Christ, shown him the readiness of Christ. Salvation is from first to last the gift of God, and the very moment we begin to think of it as something purchased by our own efforts, we lose it.

DESIRES FOR PRAYER.

For a rich blessing on the preaching of Rev. Mr. Somerville, at Nagpore.—For one that knows he is pardoned, but does not realize the blessing of perfect peace, that he may obtain this and be made willing to do the will of God in every respect.

Epitome of News.

Saturday, March 13.

—Mr. Blanchard, late sub-editor of the *Times of India*, has filed a suit against the proprietors for ' breach of contract and wrongful dismissal.' The case comes on next month.

—*Bombay Gazette* ; Baroda, 12 : Hurjeevundass Purshotum, an expert from Ahmedabad, was called this forenoon and described Hemchund's books. He proved that new leaves had been entered in the book and old ones removed.

Mr. Souter was next examined. He gave a description of the proceedings regarding the arrest and custody of the prisoners. He denied the intimidation of Hemchund in any way. He took the statements of Damodhur Punt, Nursoo, and Hemchund.

Sir L. Pelly was next examined. He described the arrest of the Gaekwar, and said the Gaekwar seemed anxious to give every assistance in reforming the administration of the State and in giving up Salem and Yeshwuntrao. He also corroborated Mr. Souter's evidence regarding the statements of Nursoo and Hemchund and mentioned that he told Nursoo he would give him no pardon on any account.

Mr. Scoble at two o'clock said the case for the prosecution was closed.

—The distribution of prizes in the Bombay Education Society's schools took place yesterday. H. E. the Governor presided. The Report gives a favourable account of the schools. There are 278 children boarding in the schools. Of these 171 are on the free list. Only 3 are paid for in full by their friends. Soldiers' children, supported by Government, 43.

" While noticing the working of the female side, the visitors gladly acknowledge the beneficial results which have attended the efforts of the Lady Superintendent, Mrs. Fallon, in co-operation with her assistant, the first mistress. Their efforts have not only been successful, but thoroughly appre-

ciated, and those under their tuition are happy in feeling more love than fear in their relations with their teachers."

Receipts Rs. 27,422 above those of the previous year.

—*Times of India* ; telegram, Lucknow, 12 : On the 6th of March, in the afternoon, the native troops at Fyzabad attempted the seizure of the midday gun, placed before the European barracks ; but the European soldiers turned out in force and disarmed the entire native regiment. The cause is not publicly known, and the military authorities are reticent, but it is supposed that the outbreak was planned for the 22nd (Hoolee), and that this attempt was premature. The European families flew to the main guard for protection, and continued there for four or five hours.

—The London correspondent of the *Leeds Mercury* states that the rumours about the new daily paper to be established in opposition to the *Times* become more and more defined. It is stated that American money will be found to start the paper, and that the American system of obtaining information at any cost will be followed. Amongst the persons named in connection with the scheme are Mr. Edmund Yates, Mr. J. G. Bowle (editor of *Vanity Fair*), Mr. J. Gordon Bennett (*New York Herald*), Mr. Lebouchere, and others.

—The *Daily Telegraph* publishes a letter from Mr. Stanley, dated 25 days inland from Bagamayo.

—A correspondent of the *Indian Statesman* asks "whether the decisions of the Ecclesiastical Courts in England are binding on the Bishops and Clergy in India? Although the "eastward position," and the use of special "vestments," at the time of holy Communion, have been declared by those Courts to be illegal, Bishop Douglas, in his recent charge, published by your contemporaries, declares them to be "most suitable."

Monday, March 15.

—*Times of India* ; Allahabad, 14 : At Fyzabad ten natives are reported to have been killed.

—Same ; Calcutta, 12 : The Financial Statement by Sir William Muir is published to-day.

The accounts for 1873 74 areas follows:—Revenue £49,611,711. Ordinary expenditure £51,404,448, of which £3,864,673 was for famine relief, public works extraordinary £3,053,307—total £54,9 7,755. Estimates for 1874-75 :—Revenue £50,070,000. Ordinary expenditure £50,523,000, of which £2,442,000 is for famine relief, public works extraordinary £4,035,000—total £54,653,000. Estimates for 1875-76 are as follows :—Revenue £49 820,000. Ordinary expenditure £49,314,000 public works extraordinary £4,300,000—total £53,614,000.

—On Saturday at Baroda, a statement by the *Gaekwad* was read to the Commission, denying personal dislike of Col. Phayre, and denying the things alleged against him. The *Indian Statesman* says : "Sergeant Ballantine prefaced his speech by some lengthy remarks denouncing the evidence of the prosecution as disgracefully false and calumnious. He exhorted the Commissioners to adhere to the terms of the Proclamation of the Viceroy ; confining themselves to the charge of poisoning, and to dismiss from their minds any ideas they may have imbibed regarding the Gaekwar's previous mode of life. He dwelt at length on the legal points showing the monstrous indulgence allowed to the Police; and said it was contrary to law to allow the Police even to escort witnesses to Courts of Justice. Although magistrates existed in Baroda the Police were allowed to take the depositions. These were not admissable as evidence according to law. He showed that the evidence of Damodhur Punt and Rowjee Nursoo was the evidence of accomplices, and therefore required confirmation Pedro was called to confirm it, but directly contradicted them. The superstructure of the prosecution was, therefore, destroyed. The learned Sergeant then called the attention of the Commissioners to important omissions made on purpose by Mr. Scoble. Firstly, in the object of the Gaekwar in attempting to poison Colonel Phayre. He showed that the Gaekwar could not have done so, as he had written a Khureeta to the Viceroy, the answer to which depended much upon Colonel Phayre's explanation. Secondly, Mr Scoble introduced Pedro as a faithful servant of Colonel Phayre's, and omitted to say anything about him. If Pedro was reliable, then Rowjee and the others were unreliable. The learned Sergeant concluded that, the accomplices' evidence being uncorroborated, it was worth nothing. He denounced Colonel Phayre as unfit for the delicate post of Resident, and termed his conduct as eminently indiscreet. He also spoke of his past experience in England of the metallic ring being not always absolutely conclusive."

—The Bombay correspondent of the *Pioneer* thinks it "cruelly inconsiderate to expect a man to live in Bombay on Rs. 250 a month.

—The *Statesman* says there is now lying in the harbour "a training ship belonging to the Turkish Government. She is a frigate of about 2,000 tons burden, carries 14 guns, and has about 350 men on board, all told. There are over 60 cadets in training and each cadet remains for two years, half leaving every year. Capt. Woods, an Englishman formerly in the British Navy, is the chief instructor in naval subjects.

—The Messrs. Harpers, of New York, who have published the American edition of 'Dr. Livingstone's Last Journals,' have forwarded already 1,000*l* for the family. The book is published there, as it is in England, for the benefit of the children of Dr. Livingstone.

—The *Lucknow Witness* "notes with some satisfaction that no less than seventeen parishes in the Grand Duchy of Baden have declared for the principles of Old Catholicism, and have been transferred together with their livings to the opponents of Papal Infallibility. A National German Catholic Church, with no allegiance to Rome and the privilege of using its own language in church services, seems to be an idea increasing in popularity and power."

—Some signs of decline in Brahmoism are noted in the same : "One of these may be found by reference to the registers of the various Mission Schools of the City. The pupils in these schools are required to enter their names, parentage, age, religion, and perhaps some other similar particulars in the School Register. A few years ago large numbers of these pupils entered themselves as Brahmos, but at present very few do so. In one of the largest schools in the city only five Brahmo names are found, and in all the schools the change has been very remarkale."

"Much has been said about the apparent weakness of the recent utterances of Babu Keshub Chunder Sen, and many queries have been started as to its cause. It has seemed to me that much of his weakness has had its root in his anxious desire to Indianize his creed. All the nationalities of earth must bend to the truth, not the truth to the nationalities. Indian Christianity may adopt—no doubt will adopt—many incidental modifications, so far as its mere outward phases are concerned, but in all its grand essentials it must be the same in every land."

Tuesday, March 16.

—The *Indian Mirror* :

"The *Indu Prakush* is, we believe, the property of Rao Wishwanath Mandlik, who is at the moment a Member of the Bombay Council, and the journal has for some years been the organ of this gentleman, and, as is locally believed, of Sir Munguldass Nathoobhoy, and of Mr. Nowrojee Furdoonjee, representing the Brahmin, the Parsee and the Bunnia community. For years past has that journal persistently misrepresented the motives and conduct of the Government ; and if the leaders of the people act thus, what can we reasonably look for from the masses? The evil is of a magnitude that cannot, we are persuaded, be safely overlooked by the State, and measures of some kind or other will have to be taken to check the license of such writings."

—The "mutiny" at Fyzabad is said to have been a row between some men of the 8th Native Regiment and some artillery grass-cutters about aright of way.

—*Deccan Herald* : "A very interesting meeting took place at the house of the Rev. Mr. Ross, Senior Chaplain of the Church of Scotland, on Friday evening. Mr. and Mrs. Ross being about to proceed to England, the Native Christians of Poona resolved to present them with an address in which they acknowledged a long series of obligations which they owed to both Mr. and Mrs. Ross, who have, from the first day of their arrival in Poona until now, evinced the deepest interest in all the Native Christians. Mrs. Ross has been indefatigable in her kindness to the women and to the girls of the Scotch Orphanage at this station. Mr. Ross has had a voluntary class of students whom he has trained in order to fit them for teaching Christianity to their fellow-countrymen."

Bombay Gazette, Baroda, 15 : "Sergeant Ballantine continued his address this morning. It was a general invective against the Police. He accused the Police of first torturing the witnesses by confinement and then extracting confessions from them made to agree with statements told by other witnesses. Damodhur Punt gave his statement in this way, and so did the other witnesses. Sergeant Ballantine asked the Commission seriously to accept Hemchund the jeweller as a truthful witness, and he made a strong point of the fact that the prosecution asserted that certain items in Hemchund's books were meant to conceal transactions in diamonds, whereas these entries turned out to be honest business transactions. This fact he said the Police must have known, for Gujanand Vithul had deliberately retained possession of certain bills of exchage which proved the accuracy of Hemchund's books. From this fact alone he asked the Commission to conclude the whole evidence against the Gaekwar to be concocted by the unscrupulous Police. The belt episode he ridiculed, and urged that Akbar Ali himself had put the arsenic in the pocket and then handed it over to the comparatively respectable Mr. Souter. He suggested that Damodhur Punt himself, because of his falsified state accounts, had motives to poison Colonel Phayre, and that, if the attempt had been made, probably Damodhur Punt was the man. No evidence but Damodhur Punt's directly inculpated the Gaekwar, and, Damodhur Punt being a tainted witness, his infamous statements were impossible and could not be believed. He ridiculed the bottle incident and Dr. Gray's statement that the contents of the bottle might have caused the boil on Rowjee's stomach."

—*Times of India* : "Colonel Cookson and Lieutenant-Colonel Maclaine, to whose arbitrary supersession we have twice before called attention, have both been reinstated in their former regimental appointments. On receipt of the decision arrived at by the Medical Board ordered to report on the health of these officers, Sir Frederick Haines promptly adopted the only course which remained open for him, *i.e.*, he cancelled the condemnatory G. O., acknowledging that its provisions were founded on a misconception, and restored the officers affected to the full enjoyment of their previous honours and emoluments."

—Same ; Baroda : "The ryots of the district of Curry Patten refuse to pay their tax or dues, because they say there is no Maharajah."

—Same ; Kurrachee, 15 : Mrs. Caroline Hand and Mrs. Amelia Couch, who accompanied Pathans Jooma Khan and Hajee Meerbhan, from Australia, appeared before the Magistrate on Saturday. Amelia produced a marriage certificate purporting to be signed by a Scotch Minister, but it was a manifest forgery. Caroline produced a certificate in fragments, apparently in Pushtoo. Both are very young and rather good looking. They said they were unaware that Candahar was out of British territory, and solicited protection. The Magistrate said they could go where they pleased, and told the Pathans they could not molest them. The girls left for Bombay to-day *en route* to Adelaide in charge of the police. The case has caused great excitement amongst the Pathans and their compatriots.—The case of Captain Humfrey versus the Sind Railway Company is concluded. Rs.12,000 has been awarded to the plaintiff as damages."

—Five carriage accidents occurred on Saturday and Sunday last in our streets, says the *Indian Statesman*.

Wednesday, March 17.

—Sir Wm. Gomm, whose death is announced, entered Her Majesty's army 77 years ago. He was C. in C. in India, 185 —55.

—Mr. Henry Lennon obtained a decree yesterday, in the High Court, before the Hon'ble Mr. Justice Green, for the dissolution of his marriage with his late wife Emma Sophia Lennon, also known as Beebee Fatima, Mahomedan, on account of her having committed adultery with a Pathan named Meer Ahmed Khan.

—*Bombay Gazette* ; Baroda, 16th : "At two o'clock Sergeant Ballantine finished his speech. He suggested that Damodhur Punt was actually the man employing Salim and Yeshwuntrao to murder Colonel Phayre. As to the charges against the Gaekwar of employing spies at the Residency, he said they appeared so trivial he did not understand them. Colonel Phayre himself was obviously in the habit of employing Poonakur and a number of spies.

"The honest Sergeant indulged in a grand burst of indignation against the *Bombay Gazette* for writing severely about the poor persecuted prince, and said any man in England, writing as the editor of that paper had done, would be hunted with indignation and scorn by all men. Yet Sergeant Ballantine did not hesitate to condemn Mr. Souter

and the Police wholesale, simply because they had interfered with the liberty of the poor persecuted prince. Sergeant Ballantine concluded by appealing to the Commission to weigh well the comments made upon the evidence by him

"Mr. Scoble opened his reply after tiffin. He first made an eloquent defence of the characters of the Police individually and generally, and then went over the evidence, showing clearly that the Gaekwar had been tampering with the Residency servants, because Damodhur Punt could have had no object in paying for information in the way the Gaekwar did. He also demonstrated that it undoubtedly was arsenic in Colonel Phayre's tumbler on the 9th of November, and said the scientific evidence on that point was incontrovertible.

"Mr. Scoble's address was very good and temperate. He ridiculed the idea that the practices of European Courts could be compared with those of Native Courts, and showed it was quite possible the Gaekwar could have hobnobbed with the Residency menials. The proceedings will probably terminate to-morrow. The Gaekwar was present during the day."

—*Times of India:* "Sergeant Ballantine in the course of his speech on Monday, while dealing with the circumstances attending the finding of the arsenic in the pocket of Rowjee's belt a month after he had left it off, and after it had been handed over to his successor, who had worn it daily in the interval—a fact in itself, we freely acknowledge, suggestive of the possibility of a trick—went out of his way to assert almost in so many words that Mr. Souter knew the Khan Sahib was going to place the package in the pocket and remained in another room until he was called in to see it found there. The accusation thus made is not sustained by a scrap of evidence—and it does not receive colour as that against the Khan Sahib might be held to do by the facts connected with the finding of the arsenic. No one who knew anything of Mr. Souter's personal and official character would imagine for a moment that he could be guilty of such a monstrous act of wickedness, and to assert without evidence that he was guilty of it is carrying the license of an advocate wholly beyond bounds. The charge recoiled upon him who made it."

Thursday, March 18.

—*Times of India:* "We hear of a curious occurrence having taken place at Indore last week. Lieutenant Stewart. 68th Light Infantry, was to be married to a daughter of Mr. Peter Hewetts, at the Indore Church, by the Rev. Mr. Hacon, but when the bridal party went to the church with their friends, Mr. Hacon was absent, and, when sent for, refused to attend. The parties have since left for Khundwah, to be married there, whilst Mr. Hacon's conduct is to be brought to the notice of the Bishop."

"We regret to learn the death of Surgeon H. L. Seitz, of Bombay, which occurred at 6 o'clock yesterday morning at his residence in Bell Lane. The deceased surgeon had a very large practice here, amongst almost all classes of people, and was highly respected by the European as well as native community of this town."

His family are in England.

—The child of Mr. C. H. L. Jahier, aged 19 months, managed to get into a tank in the garden, containing 2½ feet of water, and was drowned.

—H. M. troopship *Jumna* arrived yesterday. She brought 73 officers, 9 ladies, and 10 children; 1,005 men, 111 women and 182 children, of Her Majesty's 2nd Battalion 1th Foot and different regiments. During the voyage there were 5 births and 7 deaths (2 men and 5 children.)

Bombay Gazette; Baroda, 17th: Mr. Scoble continued his address all day. It is a masterly resumé of the evidence. He made a strong point by alluding to the episode of the belt, and by dwelling on the fact that the arsenic found in it had been spoken to by Dr. Gray as identical in physical characteristics with the arsenic found in the sediment. He referred to discrepancies in the evidence of witnesses as characteristic of natives, who give general statements instead of observing the accuracy generally found in European witnesses. If the case had been got up, the Police evidence would have hung together perfectly, whereas here the differences in minor details are an argument for the truth of the story against the Maharaja.

He vindicated Bhow Poonakur from the insinuations cast upon him by Sergeant Ballantine without any grounds whatever, and denied that Colonel Phayre was under the power of Poonakur or any native. He (Colonel Phayre) listened fairly to all.

Mr. Scoble showed, with reference to the order upon the Fouzdaree for arsenic and the refusal of the Fouzdar to give it without distinct orders from the Maharaja, how natural it was that the Gaekwar should seek to procure arsenic elsewhere rather than permit his name to appear in the Fouzdaree records. He argued against Hemchund's statement in the witness-box and showed that his previous statement was confirmed by other witnesses in the palace.

He contended that there was not a tittle of evidence to show Damodhur Punt's accounts were rotten, and ridiculed the idea that Damodhur Punt could have been afraid of an investigation of his accounts by Colonel Phayre, when Colonel Phayre could have no business to examine the palace private accounts.

—A *Beiragi* is seen swinging by the heels from a tree near Poona, two hours every evening over a fire, and it is said that the exercise agrees with him well.

—*Bombay Gazette;* Allahabad; "A British Regiment will form part of the force. Sir Douglas Forsyth has been appointed to proceed to Burmah forthwith and determine the line which must henceforward define the territorial limits of Upper and British Burmah, between the river Salwen and the hills which form its western watershed."

—Her Majesty's Government, having accepted the invitation of the President of the United States to take part in the International Exhibition to be opened at Philadelphia on the 19th of April, 1876, have assigned to the Committee of Council on Education the charge of the British section.

—*Overland Mail:* Lord Derby has consented to accept 500*l.* for each white man and 300*l.* for each coloured man murdered at Santiago in the matter of the *Virginius* executions.

Amongst the deaths recorded this week are:—Sir C. Lyell, Bart.; Archdeacon Freeman; Hon. G. C. Norton; Rev. J. Peel, late Dean of Worcester; Lieut.-Col. P. J. Willats, late 43rd Regt.; Major I. Harmond, late 6th Regt.; and Mr. R. Burkinyoung, late of Calcutta.

A remarkable instance of the union of Protestants of all denominations has just been given in Newry. During the past week Episcopalians, Presbyterians, Methodists, and Independents have held united Evangelical meetings. The assembly-room could not hold the worshippers, and a Presbyterian church near by was opened. This was also filled, and an Episcopalian minister presided at the service, calling, as chairman, upon a Primitive Methodist to preach and upon a layman to pray.

The Rev. Dr. Punshon will be Foreign Missionary Secretary of the Wesleyan Conference, in the room of the late Rev. Luke H. Wiseman, M. A.

Friday, March 19.

—The tramways run now till 10½ P. M.

—Deaths last week, 420.

—*Bombay Gazette;* Baroda, 18th: To-day this eventful trial came to an end. That the laborious enquiry was beginning to tell severely on those engaged in the trial is undoubted.

The Advocate-General's speech was masterly. As on the two previous days he went over the statements made against the credibility of material witnesses for the prosecution, and it is not too much too say proved there was every reason to believe these witnesses had in the main been speaking the truth in the witness box.

The Advocate-General dissected Futteychund's evidence, and gave a full and complete explanation of how that person mutilated his books in order to conceal transactions in diamonds with the Gaekwar. Hemchund's conduct was described as that of an eager perjurer, to whom access had been obtained by some of the indiscreet friends of His Highness.

The Advocate-General also defended the conduct of the Police in taking the statements of witnesses. Baroda was no regulation province where a magistrate was available when required by the Police, and it would have been indelicate to ask Sir L. Pelly, who was in daily political communication with the Gaekwar, to take an active part in the investigations carried on. He denied that the Police inflicted tortures upon any of the witnesses. There was not a scrap of evidence to show that torture had been inflicted, and, if any witness did feel torture, it must have been that which arose from a guilty conscience in consequence of their participation in serious crimes.

The Advocate-General concluded an eloquent and closely reasoned address in the following few impressive sentences:—"There is, therefore, no testimony to oppose that which has been marshalled against the Gaekwar, and, unless the Commission should reject altogether the evidence that has been so marshalled as utterly unworthy of credit, I apprehend there can be no doubt whatever, but that it will be the painful duty of your Lordships to find the four charges against His Highness amply proved. I have no necessity to make an appeal to your Lordships in regard to the view you should take in the matter. It is not my province, nor would it become me to do so, such are not my instructions. I will only say this, that, if there is anything in the argument I have offered for your considerations upon the evidence recorded, and if there is any truth in the evidence so recorded, then there is no room for sympathy with His Highness. The persecuted prince to whom my learned friend referred so frequently disappears, and the Commission can only look upon him as a criminal worthy of condign punishment.

The Commission then rose at one o'clock, without any remarks passing between the Bench and the Bar.

—Same; Allahabad: Captain Stewart, 2-19th Regiment, is in arrest for insubordination.

The Maharaja of Bahrampore is appointed a Member of the Governor General's Council.

At Delhi there is nothing particular beyond private durbars for the various native chiefs.

—The *Peshawur*, with English mails, left Aden for Bombay yesterday, at 1 P. M.

—*Indian Statesman:* "We learn that the Hindoo residents of Bombay will appoint a day to offer general thanksgivings to God in the event of the Gaekwar's acquittal."

Selections.

THE SANTAL CRIPPLE.

Among all the bright and attractive things, in sunny India, Santal girls are the brightest and merriest. Their bounding, free life, overflowing vivacity, sprightliness, and above all their warmth of heart, contrasts gratefully with the sickly delicacy and shyness of most Hindu girls and women.

At ten years of age, Santal Salma was the fairest of the many little brides, that left their own homes at R——to go to their mother-in-law and become their pets or slaves according to their prejudice or mood.

Salma soon won her new mother's heart, and her lovely face, robust health and merry heart, made her welcome everywhere; in the jungle chases,—the rice sowing and reaping—the moonlight dances, and especially in he daily home life, where she spun her task, cooked the rice and curry, and lent the helping hand constantly.

But the old story which has been many a lovely woman's heart experience in Christian lands is Salma's.

Strong drink made her husband a beast. The crops were left unreaped, the thatched hut began to tumble in, and her five little ones were hungry and naked. Then came the struggle for life. The heavy field-work fell upon her day and night, she strove to keep her little ones alive and support her wretched husband, but her fresh youth had gone, and her over-taxed energies gave way. Insidious disease developed itself and left poor Salma a cripple for life. Her wearied limbs refused to do their wonted tasks, and the barest necessities of life were wanting, and she was almost as helpless as the little ones that clung to her.

She says, "The first day my husband found no curry and rice ready for him, he rushed at me in a terrible rage, beat me, and told me to leave the house. But his passion died away that time, and I staid and tried to keep the family together, and by my spinning and planning the work for my children I succeeded one whole year, every day of which my husband told me I was a burden to him, that he had another wife he wished to bring home, and I must go.

"Oh! those were dark days, but how good the Lord was to me, though I didn't know it then. One morning I went out on my little mud verandah and tried to get warm in the bright sun, and then the blessed truth began to warm my cold heart.

"A santal teacher had a school of boys on the verandah opposite me, and he was just commencing school in the morning, and the children sang, 'I'm a sinner, but Jesus can save me just now,' and many other beautiful words about Jesus and Heaven, and then altogether they said, 'Our Father, who art in Heaven.' (Then the tears began to roll down her wrinkled face, which fairly shone with joy, and seemed to almost reflect the glory beyond the vail of which she was catching bright glimpses). I listened and thought again and again, Yes, I'm a sinner, but who is Jesus that can save *me* just now? and who is my

Father in heaven who gives us daily bread and forgives our sins? Ah! how I longed to know—and every morning I went to hear the hymn and prayer until I had learned them by heart—and again and again I asked the teacher what they meant? But he had not then learned who Jesus and our Heavenly Father are, and all he could say was, 'It's all written in the little books the Saheb gave us, and he told all the teachers to teach it to the children, and let them say it every morning. It's something that is written in the Saheb's Shasters: it's the Saheb's religion. They sing and pray a great deal.' Then I thought I'll sing and pray too: maybe some day I'll understand all about it.

"My husband grew more and more abusive, till one day my brother got a cart and put me on it, and we all went to my brother's, and how can I tell you about my great joy, when I found they had just embraced the Saheb's religion, and could tell me all about it; and oh! what a blessed day it was to me when I knew that Jesus had forgiven me, and saved me just then. Soon after the Saheb came to see my brothers, and two or three other Christians in this little village, and after I had told him of my new hope and peace, he spoke to me about confessing Christ publicly, so the next Sabbath morning my brothers put me on a little stool and carried me into the water and I was baptized in the presence of all my old friends, and now I try to tell everybody I see, how precious Jesus is to me."

Salma's youth is all gone, a few thin grey hairs fall over her wrinkled brow, and her soft black eyes are fast growing dim, but she has learned to go on little errands for the great Master.

With one trembling hand she clasps her cane, and with the other the rafters, and drags herself along the edge of the verandah on some little mission of love for a poor sufferer, or for the little ones that cling to her. Every Sabbath she comes to the chapel in a little cart that her kind brothers have made for her, and her earnest attention is an inspiration to the speaker, and as she smilingly looks up and says, "My work is almost done, I shall soon go home," our hearts respond, "How good it is to be a cripple like Salma."

—(*Chr. Spectator.*) M. R. P.

SPECIAL SERVICES IN THEATRES, ETC.

At a recent meeting in the metropolis, a speaker said that London for Christ meant the world for Christ. When we consider the influences that are ever, and in so many ways, being radiated from it, we are almost ready to acquiesce in the statement. The promoters of the special services in theatres and music-halls have just issued the report of their fifteenth series of sevices, which is replete with momentous facts, and the most encouraging details of their special work. In the preface to the report it is stated that London

"Has 117,600 habitual criminals on its police register, increasing at an average of 30,000 per annum.

"Has more than one-third of all the crime in the country committed in it.

"Has 23,000 persons living in its common lodging-houses.

Has as many beer-shops and gin-places as would, if placed side by side, stretch from Charing-cross to Portsmouth, a distance of seventy-three miles.

"Has 35,000 drunkards annually brought before its magistrates.

"Has as many paupers as would more than occupy every house in Brighton.

"Has upwards of a million of habitual neglecters of public worship!

"Has sixty miles of open shops every Lord's-day!

"Has need of 900 new churches and chapels, and 200 additional city missionaries!

"Has an influence with all parts of the world, represented by the yearly delivery in its postal districts of 238 millions of letters!"

The claims of such a city on the sympathy, prayers, and help of Christians throughout the United Kingdom, the Committee for these services consider to be self-evident.

"For the fifteenth time they again commend to public support their own small contribution to the great missionary-work which has yet to be accomplished in this great centre of the world's influence. It is far from them to underrate the importance of the ordinary and recognized work of the Churches of Christ; but they submit that so long as London is London, the focus and magnet of the three kingdoms, it will ever stand in need of such an agency as these services to gather into the fold of Christ the "waifs and strays," the "shipwrecked" and "lost," in the battle of life.

"During the past series the Committee are able to report that 367 services have been held, attended by about 281,700 persons, making in all, from the commencement of this effort, 2,815 services, attended by 3,119,600 persons."

MR. MOODY IN BIRMINGHAM

Never before in Birmingham have any preachers drawn such vast numbers of people as these brethren are doing at this time. Thousands are flocking daily to hear them from the districts around. The whole community seems stirred up. That which seems to be uppermost in men's minds, is the present marvellous gatherings that are daily taking place. There is no lack of opportunity for the Christian to put in a word for the Master, for wherever you go, whether in the counting-house, shop, refreshment-room, train, omnibus, and even as you walk along the street, the one thpic is the doings of these wonderful men of God. If you want to get a seat at their meetings, you must be there fully one hour before the time and a stranger entering the town must be struck with the determination of those who daily seek these gatherings.

Every day this week hundreds have been turned away from the noon-day meetings held in the Town Hall. Meetings are now being held in Carr's-lane Chapel every afternoon at three o'clock, and here again it is necessary to be there some time before the service commences. In fact, yesterday I was there at two o'clock, and the body of the chapel was then filled. It is estimated that three thousand people are packed in this building every afternoon.

To convey to the mind of the reader the sight which presents itself on entering Bingley Hall (the place of evening meeting) is impossible. Sloping down from the galleries which run round the building, other galleries have been erected, and the whole building, from the speaker's platform, looks like one vast amphitheatre. The crimson cloth which drapes the galleries adds to the general effect, and makes the Hall (said to be one of the dreariest-looking buildings in the Midland counties) look very comfortable. The immense sea of faces is singularly impressive, especially when from 12,000 to 15,000 people are listening eagerly to catch the words that fall from the speaker's lips.

The question may be asked, What effect is this movement having upon the people in general? I reply, good every way. The stirring addresses given by Mr. Moody to Christians, from the very first morning, are bearing fruit. They are beginning to look about, and realize that thousands around them are living without Christ. Many Christians have spoken to me of the fresh energy with which they have been stimulated, through attending the meetings. As for those who nightly throng Bingley Hall, the best test of the work I can give is, that whereas at first the after-meetings were held in a neighbouring church, the anxious ones have now become so numerous, that they are obliged to remain in the hall, while earnest Christian workers, with Bible in hand, pass from one to another and open to the inquirers the way of life.

All this proves to us the great power of God, and what He can do by two men who give themselves wholly up to Him. The work "is marvellous in our eyes," but it is not less marvellous that their physical strength does not give way under their unceasing labours. While Mr. Sankey is greatly gifted with power to use his voice in singing the gospel, Mr. Moody has a way of marvellously picturing, in the most vivid manner, Bible truths. From the humorous he can come down to the pathetic, and so move his hearers to tears, and withal there is a "holy boldness" which is seldom to be met with in the preachers of the present day. May the Lord go on to bless abundantly the efforts of these men, who have already produced such an unusual and significantly powerful effect upon Birmingham.—(*Christian*)

Miscellany.

—Kolapoor Mission Report: *Baizoo*, our Senior Elder, six months of the year made *Morwadi*, a small village 3 miles from Kolapoor, his special field of labour. His work has been to teach the children in a regular day school, and to hold daily services also for adults. To test the wish of the people and gain some proof that they would value his efforts, he required them to provide a school-room and also a house for his family. This they cheerfully did, and the headman of the village came with his own cart and oxen and removed Baizoo's family to his village, thus setting him up in his new parish without any expense to the Mission. For his school they assigned him a part of the temple of Bhairoba, the largest temple in the village, and for two or three months the school and work went on prosperously, there being about 20 pupils.

At length the ten Commandments and other Bible lessons began to tell on the minds of some of the older boys. They questioned their Teacher as to their right understanding of the 2nd Commandment, and though he was careful to give no incitement to ill-treat the idol-gods, yet he could not but confirm their common-sense view that the idols had no life or power to help or hurt them. And under the natural re-action from gross superstition, the boldest among these pupils soon began to test their views of their idol-gods, and selecting one in the outskirts of the village set up under a tree with no temple built over it and yet one to whom they had seen their parents offer hens, goats and sheep in sacrifice, they pushed it over and then pelted it with stones till they broke it to pieces. Finding no judgment visited upon them by the god for this sacrilege, they proceeded to destroy other gods; and though their parents rebuked them sharply, warning them of the terrible calamities they were incurring, yet the boys declared they had no fear of *such* gods, and persisted in their work; and before the village officers were fully aroused to the situation these boys had broken to pieces some dozen or twenty—all, indeed, of the small gods erected in the suburbs without subtaintial temples, and began to show their estimate of Bhairoba, the chief god of the village erected in the large temple, by kicking him and beating him with their shoes. Baizoo, the Christian Teacher, was in a dilemma. He saw a storm was inevitable, and yet hesitated to tell the boys they must not break the idols, for he knew both they, and their parents would interpret such an order from him as proof that he himself feared the idol-gods, despite all his Christian teaching and worship of the one *spiritual* God.

The storm burst abruptly. Parents took their children from his school. The village officers called him to account for teaching his pupils to commit such sacrilege. Their zeal was stimulated by their Brahman *Poojari* living in Kolapoor just under the shadow of the great Ambabae's temple, and who holds over them the double influence of both priest and proprietor,—for he is the legitimate priest of the village, and a former native king gave it to him in *Inam*; so that he owns the village, and the people have to pay all taxes to him. With such two-fold influence and power for oppression his wish and word are little less than absolute law, which none can disregard but at imminent peril. This Poojari visited the place, called out the people to his camp outside, refusing to enter the village they had so polluted, upbraided them servely for tolerating such a teacher and ordered them to break up the school and dismiss the Christian teacher at once on pain of heavy fines and disabilities, and—worse than all else—expulsion from caste, if they hesitated to obey. In this emergency, thoroughly frightened and cowed as they were, the people abandoned all thoughts of resisting the wish of their *Poojari*, and the chief men repaired to Baizoo To their complaint that he had taught their children to abuse and break the gods he had already replied, assuring them that he had never taught them to do so, and appealed to his pupils to testify if he had ever told them to break the idol-gods. They affirmed he had not, and they alone were responsible for breaking them; and not content with this, they went on to prove to their own parents and village officers that the gods were lifeless and of no account, as evident from their not punishing them for breaking them to pieces. The village officers now urged Baizoo to leave and thus save them from the terrible pain and loss of being put out of caste. Instead of yielding timidly to their wishes he quietly appealed to their own courtesy and good sense, and rallied them on their lack of manly independence. "Did you not yourselves invite me here?" he asked. "Did you not rent this house for my family for two years? Did I not, from the first tell you I was a Christian, and preach Christ as the only way of salvation? Did you not bring me here and receive me as your guest, and now do you thrust me out as a criminal? Tell me my fault, and, if I have done anything wrong, I refuse not to suffer." Baizoo's appeal to their recognized rules of hospitality touched them keenly and made them hesitate to use any harsh measures to be rid of him. None could mention anything against him or his family. His educated Christian wife had gained a friendly footing with the women of the village, and after the first burst of the storm had spent its fury it soon became evident that a good number deprecated Baizoo's threatened removal and really desired he would stay. Hence two parties arose, and the struggle continued some four months. In its progress an attempt was made to pacify the Poojari by removing the school from the temple to a new house built for it by those who desired to retain the Teacher. Baizoo made no objection to this and the school was continued some months, but the influence of the Poojari at last availed to crush those who attempted to resist him; they feared his threat to put them out of caste and withdrew their children from school. But we do not regard this effort as by any means a failure. The excitement and discussion caused by it have probably done more to make known the true character and object of Christians, and the true elements and aim of the Gospel, than could have been effected in years by establishing Baizoo there in a house purchased or rented by the Mission, wholly isolated from the people, not eliciting their co-operation, and not impinging on their superstitions and caste prejudices. Now the fragments of their broken gods lie around their village, and yet their own children who broke them suffer no calamity and show convictions stronger than ever that such gods are of no account, and some of the adults have come to feel that the children *may* be right about it. The breaking of the idols, the wrath and threats of the Poojari, the Christian School and Teacher as the origin and cause of all—these have been the exciting subjects of conversation in Morwadi and the surrounding villages the last six months, and much Christian truth is thus being widely and effectively made known.

—*The Christian*: Yes, WOMEN have a work to do. The woman of Samaria, Anna, Mary Magdalene, and a host of others, have "told of Jesus" (John iv 28; Mark xvi. 7), and the message has been received.

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on 28 February, 2020

It has brought gladness to aching hearts; it has brought courage to the feeble, rest to the weary, and has comforted many an aching heart.

We have instances of "woman's work" in the present day in every town and village of our land, and successful work it proves, too, often reaching those whom none else could reach, and penetrating the recesses of many a home and family that would otherwise seem inaccessible to the blessed rays of gospel light

At the Mildmay Deaconesses' Home this department has had a seven years' trial, has been conducted with much skill and patience, and has found large success in its varied branches of labour, among which may be enumerated—mission work, visiting from house to house, Bible-classes, prayer-meetings, boys' and girls' classes, as well as hospital nursing.

Why should not our Christian women *now* in *every town and village* form a rallying-point, in the shape of a *weekly meeting* for prayer, praise, reading the Scriptures and consideration of local work? A gathering of even "two or three" thus simply commenced, in earnest dependence on a Father's blessing, a Saviour's presence, and the Holy Spirit's power, could not fail to draw down rich showers on the parched land—a "time of refreshing" indeed "from the presence of the Lord."

—This is Longfellow's beautiful tribute to Sumner' published in the January *Atlantic*:

Garlands upon his grave,
And flowers upon his hearse,
And to the tender heart and brave,
The tribute of this verse.

His was the troubled life,
The conflict and the pain,
The grief, the bitterness of strife,
The honour without stain.

Like Winkelried, he took
Into his manly breast
The sheaf of hostile spears, and broke
A path for the oppressed;

Then from the fatal field
Upon a nation's heart
Borne like a warrior on his shield!
So should the brave depart.

Death takes us by surprise,
And stays our hurrying feet;
The great design unfinished lies,
Our lives are incomplete.

But in the dark unknown,
Perfect their circles seem,
Even as a bridge's arch of stone
Is rounded in the stream.

Alike are life and death,
When life in death survives,
And the uninterrupted breath
Inspires a thousand lives.

Were a star quenched on high,
For ages would its light,
Still travelling downward from the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.

—*Same*: While the work of God is progressing in Belfast, still greater progress is being made throughout all the surrounding country. This spiritual movement may be said to extend through the whole Province of Ulster. To meet this cry for help, organized efforts are made by the ministers, and also by the Young Men's Christian Association. The delightful tidings that fresh fields have been occupied, and are yielding fruit, have been so frequently reported at our meetings, that we are in great danger of esteeming it as a common thing. Places hitherto secure, locked in the torpor of spiritual death, have been opened; the remnant, who acted as the Lord's remembrancers, have been greatly quickened and filled with joy, while sinners unsaved have been brought to life by the voice of the Son of God. Many parishes, remote and rural, in all parts of Ulster, have been visited, and rich harvests reaped. Among the most recent places to which the life-giving waters of the sanctuary have come, may be mentioned, Monaghan, Armagh, Newbliss, Stewartstown, and, I may add, most of the villages and towns in the County Down.

The Young Men's Christian Association has been very active and much owned of God. They have organized, under their unwearied hon. secretary, bands of Christian workers, who have gone forth, two by two, into many hard and trodden paths, and God has wrought mightily by them, and they have reaped great harvests. Some of our most earnest and successful workers are those who have been hired and entered the vineyard in these late months. Would that we had many hundreds more of such labourers, for it seems to me, more than ever, as if the Master cried to us saying, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The work, I am glad to say, is reaching the lower strata in society. Jesus is calling in many among us from the streets and lanes, from the highways and hedges. In one of the most spiritually destitute parts of the town, more than one hundred lately united in asking, through the missionary working in the district, that they might be admitted to fellowship at the Lord's Supper.

—*Advance*: Another Lay Sermon—Our lay preacher discourses again, this time from John xviii. 38:

Words are symbols of thought. Is important to know their meaning. What is truth? A correct representation of facts. Veracity is a correct representation of sentiment. It requires no argument, therefore, to prove that truth is independent of everything but facts. God does not create it. Is as various as facts. Truths never clash. The truths of science are as valid as those of inspiration. Are not as well represented.

Is as immutable as the facts it represents.

Is as invincible as eternal; as important as reliable.

So, has the same influence and control over you as the facts representated.

It *does* make some difference what a man believes, as his honesty does not alter facts.

Faith gives truth the same control over us that the facts would have were they seen. The invisible control over the visible. The future over the present. God's Word over our senses.

To assure yourself of truth compare representations with facts. Do not hate those who tell you the truth. Settle every controversy of this sort with facts. Based on truth and built by truth, God's kingdom will overthrow every opposing power and rule for ever.

To be good, safe and happy you must believe and obey the truth. Will not be either till you do.

TELEGRAPHIC NEWS.

London, March 12th: Sir Stafford Northcote has informed the House that he will bring forward his Budget on the 15th of April. The Commons have voted the Navy Estimate; when Mr. Ward Hunt said the condition of our Navy was satisfactory.—The steamer *Vixen*, homeward bound from Bombay, has put into Malta with her boiler leaky.—John Mitchell has been re-elected M. P. for Tipperary by an overwhelming majority over Moore.—An interview between the Austrian and Italian Sovereigns will take place in April next.

13th: In the House of Lords the English Tenant Right Bill has passed a first reading.—Sir Charles Mordaunt has succeeded in obtaining a divorce.

Paris, 12th: M. Buffet has declared the policy of the Ministry to be Conservative without vindictiveness; Government intends to modify the Press Laws, but meanwhile it is impossible to abolish the state of siege. No allusion was made to the probability of a dissolution.

London, 15th: Messrs. Imthurm and Co., of the East India Avenue, have suspended payment; the lowest estimate fixes the liabilities at two millions sterling.

Paris, 14th: The Assembly has passed the Army Bill. —M. Buffet's programme is said to have disappointed the Republicans.

London. 16th: In the House of Commons Lord George Hamilton, in reply to a question, stated that the Indian Government were fully aware of the strategical importance of Herat and Merv and of their duty to insure security on the frontier.—After a debate in Committee upon the Bill to amend the law for Regimental Exchanges the first clause was adopted after various amendments had been rejected, including a proposal to fix £500 as the maximum sum that might be paid.—At a Consistory yesterday, six new Cardinals, including Archbishop Manning, and ten bishops, were created.—The Troop-ship *Euphrates* has passed through the Suez Canal homeward bound:—Obituary: Field-Marshal Sir W. M. Gomm, G. C B.—The Marquis d' Autiffret has been elected President of the Assembly.—In the House of Commons last night, Mr. Disraeli, in replying to Mr. Wait, said that the British Minister at Pekin has been instructed to request that a strict investigation be made into the massacre of Mr. Margary at Manwyne; he, Mr. Disraeli, promised to make further communication to the House as soon as Mr. Wade's report was received.

17th: The Regimental Exchanges Bill has passed the Committee in the House of Commons. After an excited debate, in which Mr. Gladstone took part, all amendments were rejected by strict party votes. —M. Dufaure is favourable to a dissolution of the National Assembly next autumn.—The Czar will visit Ems on on the 18th of May.—Germany and Italy are exchanging views with reference to the next Papal election.—Charles Lennox Peel is to succeed the late Sir Arthur Helps.

18th: Messrs. Siordet and Co., of 59 Mark Lane, have failed; the liabilities are estimated at £300,000.

PASSENGERS SAILED.

Per P and O. Str. *Indus. 15th*:

For Southampton—Sir George and Lady Couper, Miss Couper, and infant, Mrs. Pinhey, two children and two infants, Mr. Pinhey, junior, Capt. and Mrs. Morris, child and infant, Mr. and Mrs. C. A. Elliott and 3 children, Mrs. J T Harris, Miss Capes, Mr. and Mrs. F. B. Bracheroft and child, Mrs. F. L. Brown and two infants, Mrs. Macdougall, two children and infant, Mrs. Middleton, Miss Foss, Mrs. and Miss Griffith, the Rev. H. D. and Mrs. James, Mr. and Miss James, Mr. M. Campion, Madame Hoffman, two Misses Doyle, Mrs Hobson, Mr and Mrs C. H. Sweet, Lieut. and Mrs. Burt and two infants, Dr Scriven and child, Mr. A. Dembroke, Mrs. Hill, Mr. and Mrs Lewis Ingram, Mr. R. Ferguson and infant, the Rev. J. and Mrs Sheldon and two children, Mrs Yarnold and two infants, Mrs. Mills, Mr. Lewis W. Moore, Dr. Style, Captain and Mrs. Swete, Miss Townsend, Mrs. J. G. D. Walker and infant, Mrs. J. A. Shepherd and two infants, Mr Jas. Slade, Mr. John Mackenzie, Mr. George Morey, Mrs. Thomas Mateer, Mrs. Chambers, child and two infants, Raja Rambal Sing and wives, Major Watson, Mr S. Plott and Mr W. Plott.

For Brindisi.—Lieutenant-Colonel and Mrs. Holland and infant, Mr. Alonzo Money, Mr. J H. Mudie, Mr. Schilizzi, Mrs. Henderson and two infants, Hon. Mrs O'Callaghan, Mr. Chickley, Mr Tucker, Mr. H. Seannell, Mr. Tashfeld, Mr. W. Lloyd and Colonel Nicholetts.

For Venice.—Mr. T F. Hamilton, Mr. W H. Laugton, Col. A. Macqueen, Major C. W. R Chester, Col and Mrs. Finch and child, Dr. Clegnorn, Major T. P. Harrison, Mr. H. Berger, Mr. Paterson, Col H. Boisragon, Lieut.-Col T Boisragon, and Mr. Andrew Yule.

For Suez—Mr. and Mrs. Ricketts, and Mrs. Powell.

For Aden.—Mr. D. F. M. Macqueen, and Mr. Margeston.

PASSENGERS ARRIVED.

Per P. and O. Str. *Deccan, 17th*:

From Southampton.—Major and Mrs. Beadon, Captain Loch, two Misses Halliday, Mr. and Mrs Shackell, four children and nurse, Mrs Mackie's servant, Mr. J. Smith, Captain Hemans, Mrs Eyre, infant and ayah, Colonel de Teissier, Captain Lovett, Mr. A. Laing, Rev. Mr. and Mrs. Little.

From Venice.—Dr. Focke, Mr. Scott. Mr Peel, and Mr. Schwab.

From Brindisi.—Major Millar and two daughters, Capt Clare, Major Foote, Col. and Mrs Widdicombe, Capt. and Mrs. Ricketts, Capt. D. McLeod, Mr. G. Richards, Mrs. Paske, infant and ayah, Mr S Parrott, and Mr. F. Baring,

From Marseilles—Mr. Joosrand.

Domestic Occurrences.

MARRIAGE.

MELVIN—BROWNLEE—February 20th, at Castle Street, Montrose, by the Rev. W. J Steven, William F. Melvin, Principal of the General Assembly's Institution, Bombay, to Jemima Jane, third surviving daughter of the late James Brownlee.

DEATHS.

FELLOWS—March 10th, in the Fort, Mrs. W. B. Fellows.

POTTER—March 12th, at Bandora, F. J. Potter, Esq., Storekeeper, B. B. & C. I. R. Company.

McGILL—March 7th, at Secunderabad, John McGill, Esq, late Deputy Assistant Commissary, Pensioned Establishment, aged 80 years, 1 month and 14 days.

BOMBAY GUARDIAN.

Subscriptions received from March 1 to 15, 1875.

Rev. W. Beatty, March 1, 1875, Rs. 18-7-11; J. Elphinston, C. S., 1875, Rs. 48-2; Col. Wahab, Oct. 11, 1873, Rs. 2-1; T. McGuire, Sept. 30, 1875, Rs. 7-0-6; J. Brown, March 31, 1875, Rs. 2; Rev. Mr. Robson, Oct. 7, 1875, Rs. 23-8; Capt. Grierson, Feb. 28, 1875, Rs. 2-6; H. M. King, Feb. 8, 1875, Rs. 8; W. R. Davie, March 19, 1875, Rs. 4; Rev. C. W. Park, 1875, Rs. 8; Capt G. W. Oldham, Feb. 1, 1876, Rs. 8; Lt. Col. H. L. Grove, Nov. 14, 1875, Rs. 9-10, W. A. E. Boyd, July 6, 1875, Rs. 4; Dr. J. Murdoch, 1875, Rs. 9-10; F. W. L. Gordon, March 1, 1876, Rs. 10-7; R. Angel, March 1, 1876, Rs. 9-10; Rev. W. B. Keer, Nov. 17, 1875, Rs. 12; Dr. W. O' Leary, June 30, 1875, Rs 4-13; Mrs. Hayne, July 1, 1875, Rs. 9-10; J. Christopher, Dec 31, 1875, Rs. 6-10-8; J. Claridge, July 9, 1875, Rs. 4; W. Kobke, March 31, 1875. Rs. 2; H. L. Fever, June 30, 1875, Rs. 4; A. G. Gazalet, Nov. 11, 1874, Rs. 2-3; A. W. Forde, C E, Oct. 4, 1875, Rs. 16; Rev. G. W. Seiler, March 23, 1876, Rs. 9-10; Dr. A. H. Leith, Feb. 15, 1876, Rs. 10-8; Major-Gen. R. Shaw, March 23, 1876, Rs. 10 8-

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